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smothered. Besides our four Gospels we know that there were many others, and have reason to believe that in the variations of our Gospel MSS. we find occasional traces of earlier Gospels suppressed or neglected by the Church and now altogether lost. As regards the Biographies we are more fortunate in actually having many of those accounts of the saint's life and death that were discarded by the authors of both the Early and the Late *Quadrilogus*; and one of these we find to be in many respects far more trustworthy, and far richer in facts of interest, than some of the four authoritative Biographies. In the Gospels there are traces of different points of view in the writers: one regarding matters as a Jew might, another as a Gentile; one paying attention to style, another thinking of nothing but fact; one omitting what another inserts and *vice versa*. There are also here and there passages in which writers agree almost *verbatim*, interspersed with others where they do not agree at all, or only in the words uttered by Jesus and by those with whom he is conversing. All these phenomena recur in the Biographies and still more frequently in the two Books of Miracles" (II. 308 sq.).

As a study in the psychology of the marvellous the work is also of great interest. No one can read the strange and often grotesque tales with which the pages teem without realizing, perhaps more vividly than before, that there is something here which must be always reckoned with as a large factor in the life of the race. It is true that the medieval taste for the miraculous has always been well known, but the present work affords unusual opportunities for studying that taste and for tracing the way in which it found expression in particular cases.

A. C. MCGIFFERT.

Li Livres du Gouvernement des Rois, a Thirteenth Century French version of Egidio Colonna's Treatise *De Regimine Principum*, now first published from the Kerr Manuscript. Edited by SAMUEL PAUL MOLENAER, Ph.D., Instructor in the University of Pennsylvania. (New York: Columbia University Press; The Macmillan Co. 1899. Pp. xlii, 461.)

THE most serious disadvantage under which the student of the history of political theories labors, especially in America, is the lack of proper and sufficient texts of medieval works on government. This lack was nowhere more keenly felt than in the case of the present work and, though for purposes of study the Latin version is best, every student of political theory will welcome the publication of the present French translation, which was made shortly after the Latin original was written (c. 1285).

This is one of the few medieval works on government which was not written to support papal or imperial pretensions to supreme temporal power. Its didactic character makes it more comparable with the political works of such men as John of Salisbury, Thomas Aquinas and Philip of Leyden than with the polemical writings of theorists like Manegold of Lautenbach, William of Ockham and Philip of Mezières. It is without

doubt in the works on the papal and imperial powers of the last mentioned men that the most strikingly original medieval theories of the state are found, but to write on that all-absorbing topic was not the purpose of Colonna. He wished to lay before the medieval prince (in this case the Dauphin of France, afterwards Philip IV.) the principles to be followed in governing a state. In stating these principles he followed Aristotle's *Politics* very closely and like most of his contemporaries he regarded the ideas of his master as too sacred to be added to or changed to any considerable extent.

The first of the three books, of which the work consists, treats of the "highest good" as the true end of the life of man and gives the moral precepts for the attainment of that end. The second book is devoted to the family, the education of children and the fundamental principles of household economy. In the third book is a comparative study of the various theories of the state held by the Greek philosophers, followed by a discussion of the best form of government, the nature of law and justice and the duties of a prince in peace and war. As contrasted with the *Politics*, most noticeably characteristic are the references to God and the Church.

The work has been carefully edited, but Dr. Molenaer has not shown sufficient familiarity with the best methods for the publication of texts. An introductory note as to the rules followed in editing the work, as to his use of brackets, parentheses and other signs would help the reader. Texts should be so presented that they can be read rapidly and with as few as possible interruptions by signs or references to foot-notes. At the same time, a text should read as its author meant it to read. If the author intended "que" (p. 3) and the copyist has put "qui," "que" should be put in the text and "qui" relegated to the foot-notes. The same principle holds good of any letters or words which ought to be omitted from or supplied in the text. The reader should never be sent to the foot-notes for the correct reading or be confused by allowing an incorrect reading to remain in the text.

JAMES SULLIVAN.

England in the Age of Wycliffe. By GEORGE MACAULAY TREVEL-
YAN, Fellow of Trinity College, Cambridge. (London and New
York: Longmans, Green and Co. 1899. Pp. xiv, 380.)

THE title of this work is somewhat misleading, since it treats of the political, social and religious conditions of England during the later years of Wiclif's life only. Six of the nine chapters are devoted to the years 1377-85, while the last two treat the history of the Lollards from 1382 till the Reformation.

The author has attempted the difficult task of writing a work addressed to the general reader, but which at the same time shall be a serious contribution to history. This popular aim has induced him to modernize the powerful English of Wiclif and Langland in his quotations, al-